

still a lad of 15 years of age. It is a small tract dealing with the seven essentials of *al-Ṣalāt*. In 1166/1752 was begun *Risāla-i Wāridāt*, a collection of quatrains depicting the spiritual experiences of the author, and completed six years later in 1172/1758. His *magnum opus*, apart from his select *Urdū diwān*, is, however, the *ʿIlm al-Kitāb*, a voluminous commentary on *Risāla-i Wāridāt*, comprising 648 very closely-written large-size pages. It is entirely on *ṣulūḥ* and is profusely interspersed with long Arabic quotations. Its style is sober and staid but powerful and the arguments adduced are cogent and sound. This book can be safely ranked with some of the outstanding works of *Shāh Wali Allāh al-Dihlawī* [q.v.], dealing with the same subject. It was followed by the supplementary works: *Nāla-i Dard*, *Āh-i Sard* and *Dard-i Dil*.

His other works are: *Shamʿi Maḥḥil* (composed 1195-99/1780-84); a short Persian *diwān* (Dihlī, 1309/1891-2); an *Urdū diwān* (first published at Dihlī in 1272/1855 and later frequently printed); *Hurmat-i Ghināʾ*, in defence of devotional music and *Wāḥiʾāt-i Dard*, also on mystic problems. All these works have been published.

For an estimate of his quality and importance as a poet see *URDŪ LITERATURE*.

Dard died at an advanced age on 24 Ṣafar 1199/6 January 1785 and was buried in the old cemetery (now abandoned and converted into a public park) of *Shāhjahānābād*, outside the *Turkomān Gate*. His tomb, along with that of his father and the attached small mosque, is still preserved and visited by the local Muslims.

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(A. S. BAZMEE ANSARI)

DARDANELLES [see *ĀNAK KALʿE BOGHAZI*].

DARDIC AND KĀFIR LANGUAGES, the description now generally applied to a number of what are in many respects very archaic languages and dialects, spoken in the mountainous N.W. corner of the Indo-Aryan (IA) linguistic area, in *Afghānistān*, *Pākistān* and *Kashmir*. With the exception of *Kashmirī*, they are numerically insignificant, and have no written history. The others are known only from vocabularies and grammatical sketches, etc., the oldest dating from about 1830. There is still a great lack of adequate grammars, vocabularies, and collections of texts.

In the following account there is a departure from the normal transcription conventions of the *Encyclopaedia*: the symbol *ʃ* is used for a voiceless retroflex sibilant ('cerebral *s*'), not for *śād*; similarly the symbol *ṇ* is used for the retroflex nasal.

The Dardic and Kāfir languages may be roughly grouped as follows:

I. Kāfir Group. (a) *Katī* (*Bashgali*), spoken, in two main dialects, in the *Rangel*, *Kulum*, *Kitiwī* and *Bashgal* valleys in north *Nūristān* (*Kāfiristān*); (b) *Prasun* (*Wasi-veri*; *Veron*) in a small valley wedged in between the *Katis* in *Kitiwī* and *Bashgal*; (c) *Aškūn* (with *Wāmāfi*), south of *Katī*, between the *Alingar* and *Peč* rivers; (d) *Waigali* (*Wai-alā*), in the *Waigal* valley, south-east of *Prasun*. There is a not inconsiderable dialect variation, and especially *Gambirī*, spoken in the *Tregam* valley east of *Waigal* towards the *Kunar*, differs in many respects from ordinary *Waigali*. The Kāfir languages have certainly occupied their isolated valleys since very ancient times. (c) and (d) have been more exposed to outside influences than (a) and (b); the last language has undergone such violent sound-changes that it has become incomprehensible to its nearest neighbours.

Dardic group. II. (e) *Kalaṣa*, spoken in two dialects by the *Kalaṣa* tribe, who are still mainly pagan, in S. *Chitral* (*Čitrāl*), chiefly in the west side valleys. Closely related to *Kalaṣa* is (f) *Khōwār*, the principal language of *Chitral*, spoken, with little dialect variation, by the *Khō* tribe (see *CHITRAL*, ii). *Khōwār* has adopted a number of words from *Wakhi*, as well as from some Middle Iranian languages (cf. *BSOS*, viii, 294 ff.). These two languages represent the earliest wave of IA penetration into the *Hindu Kush* region.

III. (g) *Damēli*, in one village in an east side valley of *Chitral*, between *Mirkhani* and *Arandu*. It has adopted a number of Kāfirī words, and has little connexion, except the geographical one, with (h) *Gawar-Bāti* (*Narisāti*), spoken in a few villages on the *Kunar* river, on both sides of the *Chitral-Afghān* frontier. There is a tradition that this language was brought in from *Swāt* a few hundred years ago. (i) Remnants of dialects of a somewhat similar type are found further south, in *Shinālām* on the *Peč* (nearly extinct), and in *Shumāsh*, in N. E. *Pashai* territory.

IV. (j) *Pashai*, spoken in numerous and widely differing dialects, from the lower *Kunar* in the east, through *Laghman*, and right up to *Gulbahār* on the *Pandjshir*. The number of speakers may well run into the 100,000 guessed at in the *LSI*. *Pashai* is descended from the ancient languages of *Hindū* and *Buddhist* civilization in *Nagarābhāra*, *Lampāka* and *Kapisha*, and there is still a marked difference of vocabulary between the east and west dialects. A few numerals of *Pashai* type have been recorded in *Al-Birūnī's India*.

V. (k) *Bashkarik* (*Gāwri/Gārwi*), in the upper *Pandjkorā* valley, above *Dir*, and in three villages at the head-waters of the *Swāt* valley; (l) *Torwāli*, in the upper *Swāt* valley, below *Bashk*; (m) *Maiyā*, with a number of related dialects (*Kanyawāli*, *Dubēri*, *Čilis*, *Gowro*, etc.), in the *Indus* valley region between the *Šinā* and the *Pashō* speaking areas. *Maiyā* is also called *Kōhīstānī*, but this term is also used for (k) and (l); in some respects it approaches (p); (n) *Wofapūri* (nearly extinct) and *Katārkalāi*, on and near the *Peč*, just above *Čigha Sarāʾī* on the lower *Kunar*. Connected with (k) and (l), but containing forms of

a more ordinary Lahndā [q.v.] type, is (o) Tirāhi, in a few villages S.E. of Djalābād, driven out of Tirāh by the Afridis and probably the remnant of a dialect group once extending from there, through the Peshāwar district, into Swāt and Dir.

VI. (p) Śinā, spoken in many dialects in Gilgit, Cilas, etc., as far south as Gurez in Kashmir, and towards the east isolated in Drās and Dāh Hanū in Baltistān, formerly even beyond Leh; (q) Phalūfā, an archaic offshoot of (p), spoken in a few villages in S. E. Chitral. A related dialect, Sāwī, is spoken south of Gawar-Bāti; (r) Dūmākī, the speech of the Dōmas (musicians and blacksmiths) in Hunza, speaking Burushaskī [q.v. in Supplement]. It is influenced by (p), but has complex affinities with languages further south.

VII. (s) Kashmīrī, in the Kashmir valley, with Kashitawāri as a true dialect, and other dialects strongly influenced by Dōgri, etc.

The nomenclature and classification of these languages have been much discussed. E. Kuhn, in an important article in the *Album Kern* (1882) used the non-committal geographical term "Hindu Kush dialects". Pischel, *Grammatik der Prākṛit-Sprachen*, 28, called them "Dardū and Kāfir dialects", employing the name Dard in the extended sense, accepted since. He thought that they were related to the so-called Piśāca dialect of Prākṛit. This theory was further elaborated by Grierson in a series of publications, but no cogent linguistic arguments have been offered in support of it. According to Grierson the Dardic (or "Modern Piśāca") languages are not IA, but contain a number of Iranian features, and constitute a separate third branch of Indo-Iranian (IIr). Grierson divides the Dardic and Kāfir languages into (A) Kāfir group (= I, III, IV + (e) and (o); (B) Khowār (= (f)); (C) Dard group (= V, VI, VII). His classification has, in the main, been accepted in such recent works as *Les langues du monde* (2nd. ed. 1952), and Mhd. Shahidullah's article in *Indian Linguistics, Turner Jubilee Volume*, II, 1959, 117. On the other hand, Sten Konow (*JRAS*, 1911, 1 ff.), drawing attention to some undoubtedly un-Indian features of Bashgall (Kati), came to the conclusion that this language was of Iranian origin, and agreed with Grierson that the whole group must be separated from IA. Finally, Sköld (*ZDMG*, 81, LXXIV) went so far as to contend that the real Kāfir group (I) was not at all IIr, but a separate branch of the IE family.

In order to avoid confusion, it is important to distinguish between I (Kāfir group) and the rest (Dardic, II-VII). The latter languages, apart from some Kāfir admixtures in (g), and in a few isolated cases in (e) and (h), contain absolutely no features which cannot be derived from Old IA. They have simply retained a number of striking archaisms, which had already disappeared in most Prākṛit dialects. Thus for example the distinction between three sibilant phonemes (s, ś (sh), ṣ), or the retention, in the western dialects, of ancient *st*, *ṣt*. The loss of aspiration of voiced stops in some Dardic dialects is late, and in most of them at least some trace of the aspiration has been preserved. There is not a single common feature distinguishing Dardic, as a whole, from the rest of the IA languages, and the Dardic area itself is intersected by a network of isoglosses, often of historical interest as indicating ancient lines of communication as well as barriers. Dardic is simply a convenient term to denote a bundle of aberrant IA hill-languages, which in their relative isolation, accentuated in many cases by

the invasion of Pathān tribes, have been in a varying degree sheltered against the expanding influences of IA Midland (*Madhyadesha*) innovations, being left free to develop on their own.

In the Kāfir group (I) the situation is an entirely different one. Although very heavily overlaid by IA (Dardic) words and forms, these dialects have retained several decidedly un-Indian features. The complete loss of aspiration of voiceless as well as voiced stops (e.g., Kati *kur* 'ass'; *dyūm* 'smoke': S. Kalāṣa *khār*; *dhūm*) must go back to an extremely remote period, since we also find, e.g., Kati (*d*)*zim* 'snow'; *djāt* 'to kill': cf. Sanskrit *hima-*; *jan*. Cf. also Kati (*d*)*zūf* 'to know'; *dji* 'bowstring', both with unaspirated *dj* in Sanskrit. In this respect Kāfir follows Ir. as against IA in abolishing the distinction between aspirated and unaspirated sounds, while retaining the one between ancient IE palatal and palatalized velar stops. In most other respects, however, such as in the preservation of *s*, it agrees with IA: Kāfir *é* (= *ts*) corresponding to Skt. *ś*, Avestan *s* (e.g., in Kati *duč* 'ten') is an archaic feature, and still more so is the retention of dental *s* after *u*, as in *musā* 'mouse'. The vocabulary of Kāfir contains a number of words not known from IA; some of these appear also in Iranian, e.g., *kan-*, etc., 'to laugh', cf. Pers. *khand*; *washpik*, etc., 'wasp', cf. Ir. Pamir dialect, *Yidgha woshio*; *Prasun yase* 'belt', cf. Av. *yāh-*; etc. Other words are found only in Kāfir, and, in a few cases, in some of the adjoining Dardic dialects.

We are, therefore, entitled to posit the existence of a third branch of IIr, agreeing generally with IA, but being situated on the Ir side of some of the isoglosses which, taken as a whole, constitute the borderline between IA and Ir. This branch had also retained archaisms of its own, and must have separated from the others at a very early date. The present-day Kāfir languages represent, so to speak, the decayed ruins of this original building, largely rebuilt and reconstructed with the help of foreign (IA) material, but with the outlines of the original structure still visible.

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DARDIRIYYA, name of the Egyptian branch of the Khalwatiyya [q.v.] order. See also **ṬARIKA**.